

MENNONITE HISTORICAL BULLETIN

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Westward Ho—1884

IRA D. LANDIS

When bleeding Kansas came into the Union in 1861, Mennonites had not yet moved into the state. The first Mennonites in Kansas were the Kilmers, Goods, Heatwoles, Bares, Neuenschwanders, and Hornbergers in 1871-1873 in Marion and McPherson counties, with occasional services by Henry Yother of Nebraska in a schoolhouse near Marion Center.¹

From 1873 to 1880 almost ten thousand Russian, Prussian, and Swiss Mennonites came to McPherson, Harvey, and Marion counties, with some aid from the Pennsylvania Executive Aid Committee through which Pre. Amos Herr, John Shenk, and Gabriel Bear of Lancaster County labored.² By that time they were accustomed to grasshoppers and droughts, so that others from eastern Pennsylvania looked that way.

In 1879 an exodus of Brethren in Christ folks, including Engles, Hoffmans, Hersheys, and Musers, left Donegal, Lancaster County, Pennsylvania, for Abilene, Kansas. They loaded on wagons all their earthly possessions they desired to take along and crossed the hills to Marietta. Here they placed their miscellaneous freight on cars and boarded the same train for Pittsburgh. In the latter city they were taken for Dunkards. Notice of this was sent ahead to St. Louis, and by mistake they understood that they were drunkards. Hence a large detachment of police to their surprise greeted them at the station, only to be informed that it was a false alarm. Some such as Noah, son of Jacob Hershey, formerly of Florin, when drought hit Kansas, failed as successful farmers.³

In 1883 Pre. Jacob H. Hershey (1862-1947) (later of Lititz) and his cousin, Benjamin H. Hess, went as far as Council Bluffs, Iowa, to work, as young men did before settling down. Jacob's father went out with others to inspect central Kansas,

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Some Little-Known Mennonite Periodicals

N. P. SPRINGER

In its attempts to collect all available material published by and about Mennonites the Mennonite Historical Library of Goshen College has located copies of approximately 350 different periodicals—in some cases complete files, in others perhaps only one or two issues. Among the

History of the Mennonites in Idaho

HENRY D. BECKER

The Nampa Mennonite Church

The first Mennonite church begun in Idaho and still existing is at Nampa, which was started in 1899 as a mission after some Mennonite and Amish families had moved to that community.

The family names represented by those settlers were Shrock, Garber, Detwiler, Fletcher, Miller, Stahly, Kauffman, and Kurtz. These Mennonite and Amish families worshipped and communed together.

The first meetinghouse was built in 1900. In 1906 a new mission hall was built in which the group worshipped until 1937 when it was replaced by the present church building. In the meantime the group had been organized into a church. The church has no constitution or bylaws.

The English language has always been used in the worship services

and the group has been served by the following ministers during the past years: David Garber, Sam Kurtz, David Hilty, Amos M. Shenk, Eno Zuercher, C. K. Brenneman, John F. Bressler, Omar Miller, and at present David A. Good, Ernest S. Garber (bishop), and Robert Garber.

Originally the church was affiliated with the Kansas-Nebraska Conference but has since affiliated with the Pacific Coast Conference because of the distance.

The Mennonite Sunday school was organized in 1899 and is still active.

The young people's Bible meetings were organized in 1900 and are still being carried on. Since then the junior meetings have been started and are held in the basement of the church at the same time as the young people's meeting.

The church is also carrying on a mission Sunday school in Nampa known as "City Acres." This work was started in about 1940, and has grown to an average attendance of about forty.



more rare titles in this collection are *Das Christliche Volks-Blatt*, *The Patriot and Reformer*, *Das Waffenlose Wächter*, and *The Weekly Echo*.

Das Christliche Volks-Blatt, published by the Mennonitische Druck-Verein, successor to John H. Oberholzer, of Millford Square, Pa., first appeared July 30, 1856. Having changed its name to *Der Mennonitische Friedensbote* in 1867, it finally merged with *Zur Heimath* in 1882 and was known as *Christlicher Bundesbote*, until it was discontinued in 1947. In the early days it was a four-page paper, featuring inspirational articles and news items.

Mennonites have seldom gone into the area of the secular newspaper. *The Patriot and Reformer*, a weekly bilingual paper published by J. G. Stauffer, had as its slogan: "The troubles of the Country come from uneasy politicians—its safety, from the tranquil masses." The Mennonite Historical Library has a copy of the

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The Filer Mennonite Church

The second church of the same branch of Mennonites and belonging to the Pacific Coast Conference was organized at Filer, Idaho, where it is still active. The first families of this group settled there from 1911 to 1913 and were represented by the following family names: Detweiler, Honderich, Hostetler, Kulp, Miller, Sieber, Snyder, and Thut.

The church was organized in 1914 and built the first meetinghouse in 1915, which is still in use. The English language has always been used in the worship services.

The Sunday school was also organized in 1914 and is still active, and recently a mission Sunday school has been started and is meeting in a schoolhouse near Filer.

The following ministers have served this church: Samuel Honderich, J. P. Bontrager, E. S. Garber, and Louis Landis (recently ordained).

The Indian Cove Mennonite Church

The third Mennonite church of the same branch and belonging to the same conference was organized in Indian Cove near Hammett, Idaho, in 1935 (?).

The first Mennonite settlers to move into that area were Elliott Zuercher and Nathan Miller (single men) in the spring of 1926. In the fall of the same year Aaron Brubaker from Ohio moved in with his family. Soon other Mennonites were attracted by opportunities offered in this community because of the low prices for land and the prospects for irrigation. After a few years a Sunday school was organized.

Ministers who have served this congregation are: Amos Sherk, Paul J. Hooley, and Paul W. Miller.

The Filer Mennonite Brethren in Christ Church

Another branch of the Mennonite church represented in Idaho is the Mennonite Brethren in Christ, of which the oldest congregation in the state is located at Filer. This congregation was organized in 1906. The following family names were represented in this group: Aman, Means, Metcalf, Musses, Persell, and Tice.

This congregation built its first meetinghouse in 1908, which was rebuilt in 1910. A Sunday school had been organized in 1905 from which sprang the church organization. Meetings have always been held in the English language.

The Twin Falls Mennonite Brethren in Christ Church

The second of the Mennonite Brethren in Christ churches in Idaho is located at Twin Falls. This congregation was begun in 1919 as the "Twin Falls Mission" by those dissatisfied with the modern teaching in some of the local churches. It was interdenominational and remained so for seven years. Their doctrinal statement had many similarities to the doctrinal statement of the Mennonite Brethren in Christ and so there was little difficulty in uniting with that branch of Mennonites in

1926. Some of the early members were of Mennonite origin and that may account for similarities in doctrine and discipline between the mission and the Mennonite Brethren in Christ Church.

Family names represented in the original membership are: Baker, Banta, Clos, Cox, Hushaw, Johnson, McFarland, McGregor, Meier, Miller, Moore, Porterfield, Rowan, Waite, and Weaver.

The Aberdeen First Mennonite Church

The second oldest, and now the largest Mennonite congregation in the state of Idaho, is the First Mennonite Church at Aberdeen, Idaho. This congregation belongs to the General Conference of the Mennonite Church of North America. The members of this congregation came from Kansas, Oklahoma, Nebraska, Minnesota, Illinois, Ohio, Missouri, South Dakota, Montana, California, and Colorado.

The first Mennonite settlers arrived here in 1906, having come because of the opportunities offered by the new irrigation project which was in the process of being developed. At the time these settlers came there was nothing but sagebrush in this area, and they lived in tents or other crude shelters which they were able to erect. Later as time and opportunities permitted good homes were built.

In the same year, 1906, a Sunday school was organized and they met in the homes of the members. In 1907 the church was organized under the leadership of Minister Jacob Hege and a meetinghouse was erected which was used as a schoolhouse as well. The group organized with thirty-six charter members, represented by the following family names: Bartel, Dirks, Enns, Fast, Hege, Hunsinger, Leisy, Schroeder, Tiahrt, Toevs, Wedel, and Wenger.

The first elder was Jacob Hege and the first deacon Mr. J. P. Wedel, the latter living in retirement in the community and still a member of the church.

In the year 1909 Minister John B. Baer and wife of Sommerfield, Illinois, moved to the community and settled on a farm. The church extended a call to him to become pastor, and he accepted, serving for about two years.

New settlers kept coming in; so before long it was necessary to find a larger and more suitable house of worship. In the spring of 1910 the building site for a meetinghouse was chosen, the basement excavated, and by fall of the same year the building, thirty-six feet by fifty-six feet, was completed and dedicated.

During this time the now irrigated area west of Aberdeen was opened up for homesteading, and many more people came and began dry farming. The Immanuel Mennonite Church was organized to take care of the spiritual needs of the majority of this group, and Elder Jacob Hege was chosen as leader. A meetinghouse was built four miles southwest of Aberdeen.

The German language had been used for worship from the beginning at Aberdeen; but during the pastorate of J. B.

Baer the English language had begun to come in and had gained some foothold in the First Mennonite Church. At the organization of the Immanuel Mennonite Church many of the original settlers, who preferred the German language, joined the newly organized church. The Immanuel Mennonite Church continued to use the German in its services until the church was dissolved.

In 1912 a new settlement was opened up at Dubois, Idaho, and many settlers, especially from Kansas, settled there. They built a schoolhouse and worshipped in that. They had no minister and often the ministers from Aberdeen were sent there to minister to them. The new settlement prospered until 1917 to 1919 when the dry years came, when the settlement broke up and many of the people came to Aberdeen, joining one or the other of the Mennonite churches.

J. B. Baer resigned the pastorate of the First Mennonite Church in 1911 to accept the pastorate at Summerfield, Illinois. After his resignation, Albert Pletz, a Baptist minister, who had moved into the community, filled the pulpit for a time. In 1913 the church decided to elect three evangelists out of her own number, but only one of the three elected, Henry Toevs, accepted this as being a call from the Lord. He was ordained by P. R. Aeschliman on October 12, 1913.

Henry Toevs served the church until August 1, 1914, when Elmer J. Neuenschwander of Berne, Indiana, accepted the call of the church to be the pastor.

During Brother Neuenschwander's ministry eighty-two were added to its membership. The church also decided during this time to build a parsonage for the pastor, which was completed in time so that the E. J. Neuenschwander family could live in it for some time before leaving in 1920. It was also during his ministry that his home church at Berne, Indiana, donated an organ to this church. In August of 1920 E. J. Neuenschwander resigned his pastorate here to accept the pastorate of the Salem Mennonite Church at Freeman, South Dakota.

The church extended a call to E. D. Schmidt of Freeman, South Dakota, which he accepted. He took over the pastorate of the church in September, 1920. During his ministry here the Intermediate Christian Endeavor Society was organized. He resigned in 1922.

A call was then extended to Menno J. Galle of Odessa, Washington, who accepted. He took over the pastorate in 1922. During intervals when the church had no pastor, or the pastor was absent, Henry Toevs served in the pulpit.

M. J. Galle and wife were faithful workers and many members were added to the church during their ministry. The Christian Endeavor Organizations were strengthened and during this time, in 1925, the Young People's Christian Endeavor Society was organized. Also during these years a young people's choir was organized and served with special music. It was with sincere regret that the congre-

gation accepted the resignation of M. J. Galle in September, 1928. The next year John E. Kaufman accepted the pastorate.

The Immanuel Mennonite Church had many years before lost their elder, Leonard Dirks, through death, thus letting the entire burden of the work fall upon John Toevs, who was now failing in health. Some of the members of that church had left their dry farms and had moved closer to Aberdeen, and some had gone elsewhere. The First Mennonite Church extended an invitation to the Immanuel Mennonite Church to come and join her fellowship, which invitation was accepted by a large group in November, 1929. Later others followed until nearly all who remained near Aberdeen joined the First Mennonite Church. John Toevs often assisted J. E. Kaufman in the work of the church until death called Brother Toevs to his eternal reward.

After six and one-half years of service J. E. Kaufman vacated his position early in 1936.

After much prayer and with continued prayer the First Mennonite Church extended a call to Philip A. Wedel. The call was accepted and he came to take charge of the work. With renewed enthusiasm and spirit the work of the church went forward. The church had long felt the need of a larger place for worship but because of the years of financial depression, had been unable to carry out plans for enlarging the meetinghouse. It had been decided before to make a thirty-six by seventy foot addition and in November, 1937, the building of that addition was begun and it was completed the next spring and dedicated in June, 1938. This addition provided a larger auditorium, as well as additional Sunday-school rooms. In the spring of 1943 new pews were added to the church auditorium.

During these years the church choir, men's chorus, and men's quartet broadcast many sacred programs over radio station KSEI at Pocatello, Idaho. The Young People's Christian Endeavor Society has held weekly meetings during the summer months at the Mexican Labor Camp for the last five years. This society has also held annual young people's retreats for the last seven years.

In 1944 Philip A. Wedel resigned his pastorate here to accept the pastorate of the Alexanderswohl Church at Goessel, Kansas.

A call was sent to Henry N. Harder at Deer Creek, Oklahoma, who accepted the call and came in July, 1945, to take over the duties as pastor. He is still serving in that capacity.

From her membership have gone forth eight missionaries, three ministers, not including the missionaries, and other Christian workers. She has been a definite Christian asset to the community.

The Caldwell Mennonite Church

At Caldwell, Idaho, a second group of General Conference Mennonites of North America organized into a church on May 25, 1947. The first families of this group

came to that community in 1937 and others have been coming in since. In the spring of 1944 they first met for Sunday school and for church worship services whenever a minister could be supplied. There were about ten families including about forty men, women, and children. There are in the present organized group about twenty-five active members, and a Sunday school enrollment between fifty and sixty.

They have a meetinghouse which will comfortably seat about one hundred people in the main auditorium. This building is located in the city of Caldwell. They purchased the church building and moved it onto the basement foundation which they made. They began worshipping in this new building in 1947. Previously they worshiped in an abandoned schoolhouse which is nine miles from Caldwell.

The Bonners Ferry Church of God in Christ Mennonite

Another branch of Mennonites is represented in Idaho, the Church of God in Christ Mennonite at Bonners Ferry, but no response came in answer to requests for information. Bihar, India

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but he settled young Jacob at Olathe.⁴ By March 11, 1884, Abraham L. Hess, after whom Hesston is named, a son of Pre. John R. Hess and Annie Stauffer of Hammer Creek, settled at Hesston Station. David and Anna Weaver were there earlier. But now more caught the western fever.

On March 17, 1884, "thirty or forty farmers and their families will start from Dillsburg for Kansas. They are all thrifty, well to do farmers, some from the upper end of York County, and several from Adams County. They are all good citizens and among our best farmers, and will be an acquisition to the neighborhood they settle in. Most of them will locate in the vicinity of Abilene, Dickinson County."⁵

On April 19 *The Mount Joy Herald* carried this notice: "Persons intending to visit Kansas will find it to their interest to correspond with or see Jacob K. Nissley or Jacob B. Erb of Florin or Eli Nissley of Mount Joy, a committee for the excursion to start on May 5th to go as far as Abilene, Kansas, and return. The rates will be reasonable."⁶

On scheduled time (of course, Eastern sun time) at 10:30 the Pennsylvania train left Elizabethtown with a carload of mostly Lancaster Conference Mennonites, Kansas-bound for a season. Three church leaders headed the group, Bishop Christian Bomberger II (1818-1898) of Hammer Creek, his son-in-law, Pre. Henry E. Longenecker (1853-1928) of the Chestnut Hill-Landisville District, and Ephraim N. Nissley (1841-1907) of Kraybill's in the Donegal.

The first stop was Leavenworth, and then Abilene where they met friends and

relatives among the River Brethren who settled here in the five years prior. From Dickinson County they started from the Eli Hoffman farm in eleven teams for Peabody, fifty-five miles south, and other parts of central Kansas.

Ephraim N. Nissley reported the trip as follows: "The trip was a very pleasant one and was very much enjoyed by all; the roads being in good order and the weather could not have been pleasanter; hardly a cloud could be seen. We passed through a perfect sea of land; the prairie and grass fields all clothed in their green robe made the sight a grand one. As we came on south, we passed through the grazing country. One field we passed over contained 35,000 acres, with a large herd of cattle on it." After six hours they arrived at "the Crane Ranch on the Cottonwood RIVER, a stream as large as the RUN at Zook's Factory in East Donegal. This ranch had 5,240 acres and has shedding for 1,200 cattle and a few horses, and is well enclosed by a good board and wire fence."

A sample of the hospitality accorded them, at least fifty, after they left Abilene, is described thus: "Mr. W. E. Fanson, Treasurer of the Kansas Land Colonization and Emigration Company, was evidently not willing that his visitors should go away empty, for he furnished them with 60 loaves of bread, 30 pounds of crackers, 2 hams, 15 pounds of steak, 13 pounds of butter, 10 pounds of coffee, 30 dozen of eggs, with cups, plates, and a gasoline stove. . . Mrs. Eli Nissley, Mrs. Harry Hoffman, and Mrs. Levi Longenecker officiated as cooks. No doubt this party of weary travelers did justice to such an abundant three o'clock dinner, served in true Lancaster County style, though it was prepared in a corn crib and spread upon boards laid on the heads of barrels."⁹

Below is the list of those comprising the party, in addition to the above preachers, as nearly accurate as it can now be ascertained. Many of them were near relatives of either Samuel S. Garber (born July 4, 1840), a cousin of Benjamin, Sr., of Donegal Springs, or of his wife, Barbara S. Nissley (1843-1903), a daughter of Deacon John and Barbara Snyder Nissley of Kraybill, now (since 1880) of Holton, Jackson County, Kansas.¹⁰

(4) Christian S. Nissley (1836-1900), a brother of Mrs. Sam Garber, and his wife, Mary Eby,¹¹ a sister of Mrs. Ephraim N. Nissley (1)

(6) Lemon L. Beck (b. 1854) of Manheim, uncle of the Lititz and Manheim undertakers. He bought a farm on this trip near Peabody, claiming it in '85, where his son Lester now farms. He served at the Catlin Church, Peabody, as deacon from 1895 to the present. His wife was a daughter of John G. Graybill of Cross Roads, Richfield, Pennsylvania. His mother-in-law, Mrs. Graybill, accompanied him on this trip.

(8) Jacob Erb,¹² son of Jacob and Mary

Bucher Erb of Kraybill's, and his wife, Leah, and Henry Miller, her brother, children of David L. and Anna Longenecker Miller of Bossler's. Jacob, the father of T. M. Erb, went to Newton, Kansas, with family in '85 and became deacon of the Pennsylvania Church between Hesston and Newton. Henry's son, Benjamin Miller, still lives in Hesston, the father of Mrs. J. N. Byler of Akron, Pennsylvania;

- (11) Christian K. Hostetter of Donegal,¹³ whose wife, Fannie S. Nissley, was a niece of Mrs. Sam Garber;
- (12) Jonas E. Hostetter of Florin, father of Tillman, whose wife was Barbara K. Nissley, a cousin of Mrs. Garber;
- (13) Gabriel Rutt, son of Bishop Martin Rutt, and wife, Amanda Nissley, of Mount Joy;
- (15) Joseph H. Habecker, brother of Rohrerstown's Christian, of Mount Joy, and wife, Mary Hostetter, who was a daughter of Jonas E. of Mount Joy, whom he married in 1883. His first wife, Tillie, was a sister of Mrs. Sam Garber;
- (17) Jacob Hollinger of Mastersonville and Henry B. Gish of Conoy;
- (19) Eli N. Nissley, a brother of Pre. Ephraim, and wife, Rebecca Eby, sister of Ephraim's first wife, of Donegal;
- (21) Abram Herr and wife, Anna Reider, son of George R. Herr of Donegal¹⁴ and later of Dickinson County, Kansas, the parents of Attorney Isaac R. Herr of Lancaster.
- (23) Aaron L. Engle, married to Sarah Reider, of Mount Joy;
- (24) John R. Herr, and wife, Mary Heisey, later a River Brethren minister of Enterprise, Dickinson County;
- (26) Levi G. Longenecker¹⁵ and wife, nee Bender, who had a brother, John N., at Topeka and later Newton, also of Bossler's, West Donegal;
- (28) William Parthemore, the father of Mrs. John E. Gish, Abilene, and probably five more, including Elias Nissley of Mount Joy, and Harry Hoffman and wife. With them for at least part of the trip were David Rutt and wife, Elizabeth Nissley, of Sterling, Illinois, a cousin of Bishop Martin Rutt and grandparents of the Numemaker girls of Elizabethtown; Pre. Jacob Engle, John Forney, John N. Graybill (who had been reported killed earlier), John Stauffer, Eli Hoffman, C. S. Hoffman, Henry Musser, Jacob Hamaker, and Cyrus Lenhart, most of whom were from the Donegal but now of Dickinson, Kansas; John H. Brenner of Canton, Ohio, originally west of Florin, an uncle of Mrs. Levi K. Nissley, and a Gerber of Virginia.

"We started to visit," Bro. Nissley con-

tinues, "the eastern part of the ranch, which was the most interesting to me. We first visited the main mansion which was surrounded by a thickly set grove consisting of maple, cottonwood, and very fine apple and cherry trees. Onward we passed over pasture and grain fields 640 acres in one field."¹⁶

After the above dinner, "We took a trip south, taking the Santa Fe Railroad at Hillsboro, a very thriving town, which seems to be principally settled by Germans. Here I saw the greatest display of implements since we left home."¹⁷

On the trip they attended preparatory services at Spring Valley, and meetings in Dickinson County, in a schoolhouse near by the Cottonwood Ranch, and in a schoolhouse near Bishop Daniel Wismer's who came from Waterloo County, Ontario, but since 1875 was in Marion County, Kansas. They made other contacts, such as the one with Christian Brubakers of Hammer Creek, Pennsylvania, who in 1877 came to McPherson County with \$8,000, and now had 1,200 acres of well developed land.¹⁸

So well were some of them pleased that in March, 1885, on one train L. L. and Kate (Graybill) Beck, Jacob and Leah (Miller) Erb, John¹⁹ and Fianna (Garber) Erb, Henry and Amanda (Herr) Gish, and Frank and Margaret (Hoover) Horst and their families sailed for the broad acres of Kansas.²⁰

Some of these were charter members of a church, with so many from eastern Pennsylvania that they named it the Pennsylvania Church. Others were pioneers at Peabody and at other Mennonite congregations of Kansas. Daniel Metzler, like a few others, could not be satisfied with Kansas and so returned to Erisman's to serve as deacon. Others such as Benjamin Musser lost their lives in the attempt to establish themselves on the frontier.²¹ Some, as the above John Erbs, returned to Pennsylvania for the remainder of their days.

Footnotes:

¹ Hartzler and Kauffman, *Mennonite Church History*, p. 300. *Mennonite Historical Bulletin*, December, 1945.

² Cf. C. Henry Smith, *The Story of the Mennonites*, p. 643, and present articles on the 75th Anniversary.

³ H. N. Nissley, Mt Joy genealogist.

⁴ Jacob Hershey, verbally given.

⁵ *The York Weekly*, copied by *The Mount Joy Herald*, March 5, 1884.

⁶ *The Mount Joy Herald*, April 19, 1884.

⁷ Mrs. Henry Longenecker, daughter of Bishop Christian Bomberger, at this writing is still fairly robust at 99 (Jan. '50).

⁸ Father of Pre. Joseph Nissley, Altoona, and Mrs. Christian Brubaker, Erisman.

⁹ *Herald of Truth*, June 1, 1884, p. 169; *The Mount Joy Herald*, May 10, 1884.

¹⁰ Samuel S. Garber's children are as follows: Ezra, Lizzie, Fannie, Sadie, Ira, Harry, Mary, and John. *Brubaker Genealogy* by Jacob N. Brubacher.

¹¹ Parents of Reuben Nissley and Mrs. Eli G. Reist, Mount Joy.

¹² Jacob was an uncle to the late Abram Erb, Sr., East Petersburg; grandfather of Allen, La Junta, Colorado, and Paul of

Scottsdale, Pennsylvania; great-grandfather of Sanford King, Hutchinson, Kansas, and Donald E. King of Elkton, Michigan.

¹³ Father of Mrs. Amos H. Hershey Manheim, and grandfather of Mrs. George J. Lapp, Goshen, Indiana.

¹⁴ George R. Herr, b. 1849, and Martha L. Engle, b. 1851, Brethren in 1885 moved to Hope, Kansas. *History of the Engle Family in America* by Morris M. Engle, p. 89.

¹⁵ Father of Elam Longenecker, Erisman's.

^{16,18} Same as 9.

¹⁹ Brother of Deacon Harry Erb, Bossler's, and Mrs. Daniel Metzler, Erisman.

²⁰ Letter from Helen Horst of Peabody, granddaughter of L. L. Beck. *Mennonite Historical Bulletin* (above).

²¹ Benjamin E. Musser (1810-1884) was killed crossing a ravine, September 23, near Herington, Kansas, after purchasing 650 acres. Body was returned to Cross Roads Brethren in Christ cemetery, Mount Joy. See *Engle*, p. 24.

Lititz, Pa.

MENNONITE PERIODICALS

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second number of the sixteenth volume, published January 11, 1883; so it must have begun in 1868. The Library also has a copy dated March 22, 1888. The greater part of the news items were in German with occasional articles in English. About one third of the advertisements were in English.

Der Waffenlose Wächter, or *Weaponless Watchman*, first appeared as the *Acorn and Germ* in 1870—a trilingual magazine in English, German, and Pennsylvania Dutch. Later the Pennsylvania Dutch section was discontinued. The magazine contained inspirational articles, news items, and advertisements. It was published at least as late as 1881.

Not quite as early as these three magazines is *The Weekly Echo*, first published in 1902, with the slogan: "The object of this paper will not be reached until it is considered an absolute necessity in every Mennonite family." The May 22, 1902, issue definitely stated that it did not hope to supplant the *Herald of Truth*, but that it wished to supplement that more general organ with one devoted more exclusively to the Mennonites of eastern Pennsylvania. It carried a weekly calendar of Mennonite meetings in that area, personal news items, and articles of Mennonite history, but much of its space was given to articles on nonreligious, non-Mennonite subjects.

The Mennonite Historical Library would like to add to its file of scattered numbers of these and other early Mennonite periodicals. To this end I solicit the help of the readers of the Mennonite Historical Bulletin in locating and securing copies of these papers. I would also be glad for additional information concerning the history of these papers, particularly the length of time they were published. Goshen, Indiana.

